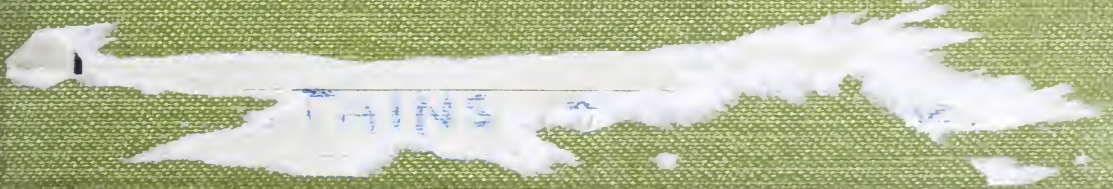
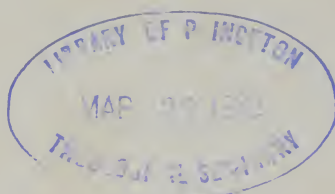


The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1926



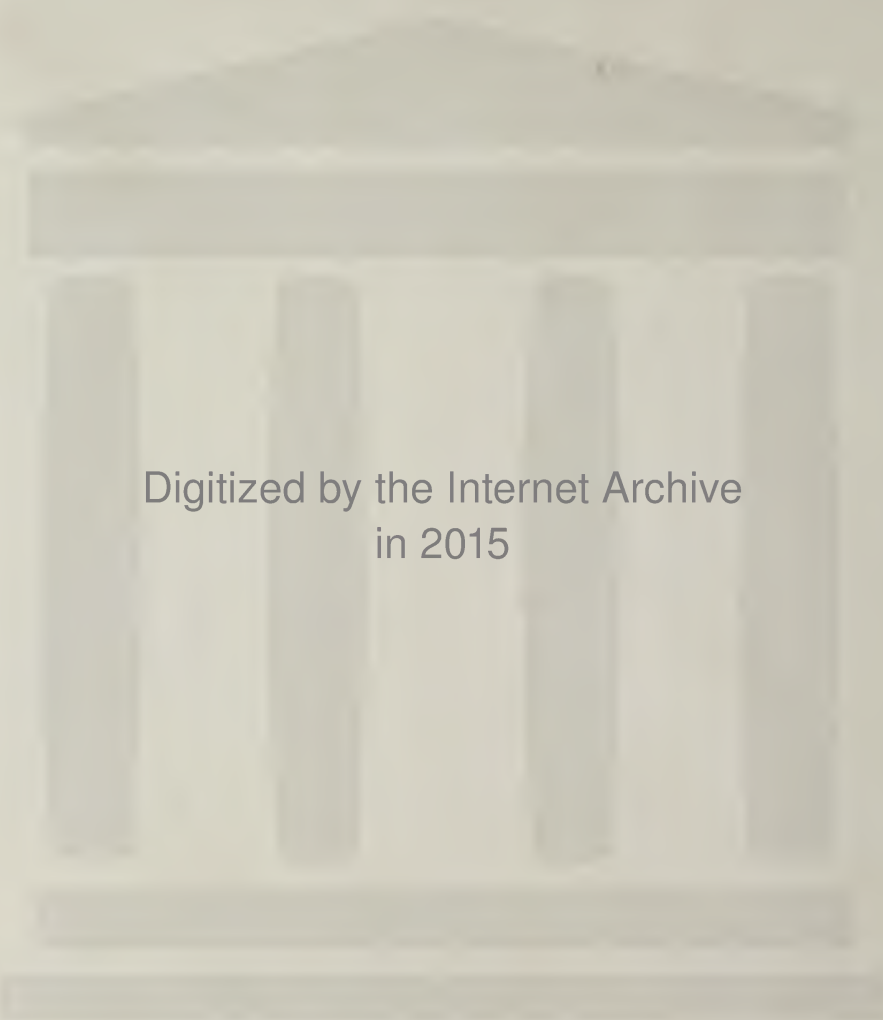


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Editorial Department
London Missionary
Society.

TO BE RETURNED
TO THE EDITOR,
L. M. S.

LONDON MISSIONARY SOCIETY,
LIVINGSTONE HOUSE,
BROADWAY, S.W.1.



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The CHRONICLE

of the
London Missionary Society



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Indian Christians building their own Church

ABOUT THE BUDGET FOR NEXT YEAR—THINKING IT OUT—WHY
GO ABROAD?—AMONG THE REEDS: A STORY FROM MADAGASCAR

:: ANNOUNCEMENTS ::

THE REGISTER

Arrival

Miss K. Morris, from Almora, January 13th.

Departure

Mr. J. H. Conolly, appointed to Tananarive, Madagascar, per s.s. *General Voyron*, from Marseilles, January 23rd.

Births

MILLER.—On November 15th, at Hankow, to Mr. and Mrs. H. F. Miller, a son (Michael Jenner).

BROWN.—On January 13th, at St. Kilda, New Zealand, to Rev. T. C. and Mrs. Brown, of Amoy, China, a daughter.

PELL.—On January 29th, at Worthing, to Mr. and Mrs. R. E. F. Peill, of Tientsin, a daughter.

Death

ROSS.—On January 17th, at Streatham, Rev. Richard Myrtle Ross, formerly missionary in Amoy (1885-94) in his 65th year.

Watchers' Prayer Union

NEW BRANCHES.

AUXILIARY.	CHURCH.	SECRETARY.
Bideford.	Appledore.	Mrs. Howe.
Wolverhampton.	Stafford Street.	Mr. H. Edwards.
Plymouth.	Torpoint.	Mrs. A. Sleep.
Boston, Lincs.	Grove Street.	Miss Herring.
Weston-s.-Mare.	Moorland Road.	Miss Burge.

Monthly Prayer Meeting

The M.A.C. Prayer Meeting will be held in the Committee Room (top floor) at 48, Broadway, on Friday, March 19th, at 5.30 p.m. Rev. W. R. Lloyd, Chairman of the Camberwell Group, will preside, and friends from the London Churches are earnestly invited to attend. Prayer is the main-spring of our Service and Success.

Easter at Kettering

The G. A. Easter School will be held at the Old Mission House, Kettering, from Thursday, April 1st, to Tuesday, April 6th. Chairman: Miss G. M. Jenkinson. Speakers: Mrs. Hough of Samoa, and Miss M. O. Paulden of Liverpool. Full particulars from Miss D. Mack Smith (G. A. Secretary), 5, Jesmond Road, Clevedon, Somerset, or from the February number of the G. A. Magazine, VENTURE (L.M.S., 48, Broadway, S.W.1.).

Swanwick This Year

SWANWICK, 14TH-20TH AUGUST, 1926.—"The Church and the Kingdom." Chairmen, Stanley Toms, Esq., and Miss Muriel Wills.

Conference fee £2 12s. 6d., plus registration fee of 2s. 6d.

CAMPAIGN OFFICERS' CONFERENCE, SEPTEMBER 10TH-14TH.—Fee £1 17s. 6d., including 7s. 6d. registration.

Registration forms will be issued in March.

Easter School at Cambridge

This M.A.C. School is now complete, no further entries can be accepted.

Our Stamp Bureau

Foreign and Colonial stamps may be had on approval from Mr. T. H. Earl, 4, Westcliffe, Kendal. Gifts of good stamps for sale are always welcome. All proceeds go to the funds of the L.M.S.

Luncheon Hour Talks to Men

In the MEMORIAL HALL, 1-2 p.m. Charge for luncheon, 1s. 6d.

WEDNESDAY, MARCH 3rd, 1926.—Subject: "Some Egyptian Problems." Speaker: Rudolph Consterdine, Esq. (of the Anglo-American Y.M.C.A., Cairo). Chairman: Rev. V. A. Barradale, M.A.

WEDNESDAY, MARCH 17th, 1926.—Subject: "Commerce and Cannibals." Speaker: Rev. B. T. Butcher (of Papua). Chairman: Rev. John Bevan, M.A.

Luncheons for Business Women

In the Junior Hall, Westminster Chapel, Buckingham Gate, S.W.1. 1 to 2 p.m. prompt. Charge for Luncheon, 1s. 6d.

Wednesday, March 17th, 1926. Subject: "The Total Abolition of Slavery." Speaker: John H. Harris, Esq. Chairman: Mrs. F. H. Hawkins.

Wants Department

The Rev. Gavin Smith, Tiger Kloof Native Institution, would be grateful for about nine copies each of the following books for the use of native students:—"Old Testament History" (Bennett). "Century" Handbooks (Bible). "Genesis" (Bennett). "Century Bible." "Luke" (Adeney). "A Short History of our Religion" (Somervell). Bell & Sons. "Outlines of Christian Theology" (Clarke). "Elementary Lessons in Logic" (Jevons). "Our Bodies and How they Work" (Elsie Chubb). Longmans, Green & Co.

The Rev. W. G. Brown, Inyati, Rhodesia, would greatly appreciate some gramophone records for use in the schools.

Mr. Quick, recently appointed to Mbereshi, would be very glad of the gift of a violin to take out with him.

Intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1, before sending gifts.

M.W.H.S.

Planimeter for Sale

Amsler's Planimeter for computing land areas for sale. Made by Elliott Bros. Apply, Secretary, Wants Department, L.M.S., as above.

To Surgeons

WANTED for a missionary hospital, young surgeon to go out for eighteen months and take the place of a missionary during much needed furlough. Splendid surgical experience. Apply to Candidates Secretary, L.M.S., 48, Broadway, S.W. 1.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society

MARCH, 1926

Told by Lutu

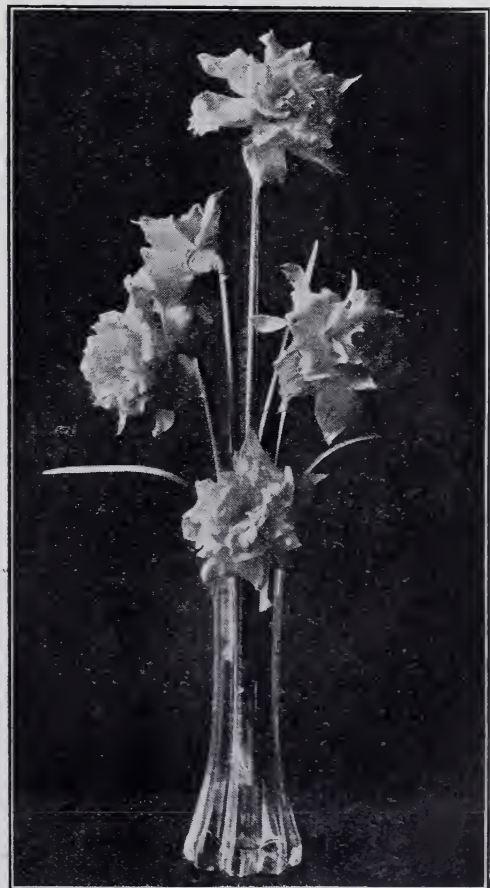
The ex-sorcerer of Itore tells a strange story in his own way

"A T the time when the first groups of us were baptized in Itore, my wife's brother-in-law was drawn towards us, but his wife opposed him and her influence prevailed. More recently she sent word to us that he was seriously ill, and asked earnestly for me to come and see him; he was distressed with the thought of dying without having accepted Christ in baptism. Everyone was busy in the fields, so I went only having with me my old mother, my wife and Jalpa's mother. When we got there we found them all wailing and the poor man lay dead. I listened to all the wife and others had to say, and she too was now greatly sorrowing that she had hindered him in years gone by, and that we had not got there in time to hear his confessions and to give him the peace of dying a confessed Christian; he had also longed for Christian burial. We mourned with them. Then I felt him all over, and he was quite cold. I fancied, however, that I felt the least trace of warmth about the heart, although no sign of a heart-beat, and I wondered if the Lord would call him back just to be baptized. So I spoke to the wife and said we would ask the Lord. The little courtyard was filled with the relatives and neighbours, and, when I had got them all quiet, we four stood at the four corners of the mat where the dead body lay, and I offered prayer to God in the Name of Jesus.

"As I prayed he sneezed and we raised him slightly, and he showed signs of clear consciousness. Then I said to him: 'Brother, I have prayed the Lord Jesus that He would bring you back for a little while that you may have your heart's great desire to be baptized before you go home to the Father's house. I do not think you will stay with us. But is it your wish to be baptized as a believer in Jesus?' He was just able to make clear his assent and his

joy. I had brought with me my brass 'lota' with water, and then, after a few words to the heathen onlookers and a short prayer, I baptized him in the Name of the Father, Son and Holy Spirit, and signed him with the Cross.

"He sank back almost at once into unconsciousness but in great peace. We were



Daffodils

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then in a great dilemma. Our menfolk at Itore were all away in the fields, and there was no time to go and try to gather them; how could we give him Christian burial? They had already made preparations for his burning as a heathen, which could not be carried out now after his baptism. With our hard soil a grave takes a long time for our young men, gathered and taking turns at it, to dig.

"Then a strange thing happened. The heathen men of the hamlet offered to dig a grave and worked hard on it at once. Then we four carried the body to the grave, and with all the people of the hamlet looking on we lowered it there, and there we sang our Christian hymns of hope and I read our burial

service. This occasion gave us an opportunity of talk with the neighbours and of comforting the bereaved before we took our way home again.

"Since then my sister-in-law has been thinking of baptism, but that will involve leaving that village and perhaps difficulty about her husband's bit of land; and she could not maintain a Christian life alone among the degrading associations and practices and demon-worship and drinking dances of a wholly heathen hamlet. She will have to come right over to us at Itore, and I am hoping she will."

[*Lutu the ex-sorcerer of Itore has been an earnest Christian teacher for several years among the Santals of North India.*]

Conquest by Courage

(*The subject of the Uniform Lesson is "The Courage of Jesus."*)

MANY times has the power of fearlessness to overcome evil been demonstrated in the life of the missionary, but in none more often than in the case of Chalmers of New Guinea, the twenty-fifth anniversary of whose martyrdom occurs at Easter this year.

When Chalmers was living at Suau, he made up his mind to visit the people of Tepauri, some of whom had recently been killed and eaten by those of Suau. He determined to make peace between them, and to pave the way for mutual friendship. He asked two men of Suau to go with him. This is how Chalmers recorded the events which followed:—"In the evening I was sitting at the front door with my wife, when a number of natives came before us, some of them carrying skulls. The skulls were placed in a row, and then our old friend Kirikeu said, 'Friend, are you going over there to-morrow?' and I replied, 'Yes, I intend going.' 'Do you see these skulls? They belonged to people we killed over there, and on these rocks' (black rocks on the water's edge in front of the house) 'we cut the bodies up, cooked and ate them. They have not been paid for, and your head would be considered good payment as you are our great friend.' Looking at me he went on, 'Will you go now?' 'Yes, I go to-morrow morning, and God will take care of us.'"

Superintendents' Notes for March

Next morning he sailed for Tepauri, and rowed ashore with Beni, a native teacher, landing amongst a crowd of armed men, who danced and shouted at them. Chalmers was seized by the hand and hurried up the beach. In the shouting he thought he could pick out one word, "Goira," which he thought meant "Spear them," but he went on. He turned to Beni and suggested that he should, if he wished, go back, and asked him what he thought was going to happen. "They are taking us to the sacred place to kill us," said Beni. Chalmers answered, "God is with us, let us go on quietly." "We reached a hill" wrote Chalmers, "with moss, ferns and lichens in abundance around it, and with water dropping into a cool pool below. I was made to stand on a stone near the pool, and Beni on another, and the crowd all round us, when the man who held my hand spoke, and this is what we made of it. Their word for water, we discovered later, was 'goira.' 'Tamate, look, there is good water; it is yours, and all this land is yours, and our young men will begin at once to build you a house. Go and fetch your wife, and leave that bad, murdering lot you are now among, and come and live with us.' They had heard that when we arrived at Suau our first enquiry had been for good water. This was their reason for at once leading us inland."

The story of the life of Chalmers is a striking illustration of the power of fearlessness based upon faith in God to ward off enmity and create friendship and peace.

A Day in a Hundred

By Winifred Ridgwell

Opening the first separate Sunday School Building in Madagascar

THE pig was killed at about 4 a.m., and that started the day! What followed that as regards the feasting is best left to the imagination. The cutting up of the meat, the preparing of fourteen giant cabbages, the gathering together of the rice, the building up of the fires under the huge cooking pots, was all done by a band of ready and enthusiastic church members who were up and busy before sunrise, preparing for the feeding that day of 400 people. All the guests were asked to bring their spoons, and if a spoon fell rattling to the floor in the middle of the service—well, what of that? we all knew they had them tucked away under their “lamba” somewhere.

But what of the reason for the feast? Well, that lies right back in England, where the Young Men's Society of Muswell Hill Church, London, interested themselves in the work of one of their old members who left them in 1912 to be a missionary in Madagascar, and collected the sum of £100, that Ambohidratrimo might have the first real Sunday School building for the Mala-

gasy. For away out here the church building has to do duty for Sunday School, Christian Endeavour, Dorcas, and every other meeting. Now the time has come for a new order of things, and, thanks to Muswell Hill, we in Ambohidratrimo are enabled to give the lead by erecting the first building for a Sunday School, and September 28th saw the opening day. Native pastors and members of near and far churches came to see the new building inaugurated by the missionary, and to learn how big a value the churches in England put upon the child.

The programme lasted for a solid three and a half hours—a packed church for the opening exercises—then a withdrawal to the compound and grouping round the new building adjoining the church. After a hymn and prayer of dedication, the building was opened by the daughter of the architect, the now retired Dr. Sibree, for fifty years a missionary among the Malagasy, and whose interest in his beloved people is as keen as ever. The people then all passed through the building to view the interior, complete with its native mats, its curtains dividing the



Opening the New School—Architect, Jas. Sibree, D.D.

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sides into six class-rooms—the Primaries' small stools, the series of framed coloured pictures on the Life and Work of Christ on the surrounding walls, the Plasticine modelling, Chart of Attendance, Cradle Roll, etc., all ready for work. As the school could not hold so big a crowd they all went back to the church, and then followed the "Children's Hour." Some seven or eight children took the leading parts in a simple little play, the rest of the Primary Sunday School augmenting with part songs and choruses.

By this the audience learnt the reason of the wonderful new building, the story of its being born—this child of a London church—and also the reason of the curtains, stools, pictures, etc., and finally heard from the children their great desire to do their part by attending and learning all they could so that the missionary and his friends might be rewarded for their great love for them. How they enjoyed themselves! tiny tots, wee boys and girls many of them, with shining eyes and gleaming teeth; and how well they sang! For many weeks they had been working hard practising for this Day of all Days, or, as they term it, "One day like to a hundred."

In that congregation you might have found the carpenters, builders, bricklayers, and almost all who had a hand in that building; and who more appropriate for a speaker

than Ramambasoa, the Malagasy who has visited England and studied Sunday School work there, our special Sunday School worker here in Madagascar. The addresses from Ramambasoa and our two missionary visitors were up to all expectations, and there was spiritual food for parents, teachers and children alike. Speeches followed from representatives of the district and also of the church, voicing their gratitude for the inspiration gained, at the same time assuring us of their determination to concentrate more earnestly on the training of the young life in the Church.

We only needed the Wireless that our friends in England might have listened to the thanks and appreciation of these warm-hearted natives; they could not fail to have caught it, however foreign the language.

We began with the pig, we end with the pig; for that was the "*bonne-bouche*" of the feast. Great plates piled up with rice and meat, and the plates passed down the aisles of the church to the 400 hungry people, and it was nearly 5 p.m. before all had feasted and the final good-byes said. The people went home to think over this new thing—the Sunday School, the seed-ground of the Church; the children, the foundation of the future Church; the Malagasy children no longer to be merely tolerated in the Church, but sought after, taught, trained and kept in and for the Church.

St. Luke for the Tsi-Mi-Hety

By James Sibree, D.D.

I HAVE been engaged in a very pleasant task, namely, in carrying through the press a version of the Gospel of St. Luke in a hitherto almost unknown form of Malagasy. Since that language was first put into a written form by the earliest L.M.S. missionaries all editions of the Bible and the New Testament, and, in fact, every kind of literature in Madagascar, has been written and printed in the Hova form of the native language, which has accordingly come to be considered as the standard form of Malagasy. But for some time past, as the great island has gradually become more fully known to Europeans, it has been clearly seen that while there is, substantially, but one language spoken throughout its thousand miles of length, there are also a great many dialectic differences in the speech of the various tribes. Two years ago the L.M.S. commenced a new station among the tribe called *Tsi-mi-hety*, who

inhabit a province about 250 miles north of the capital, at the important village of Mandraitsara. In this place a Hova evangelist (Rakotojaona) has been stationed for fifteen years who has translated the Gospel of Luke into the Tsi-mi-hety dialect, which the Bible Society has printed. While the general structure of their language is much the same as the Hova, many important words are quite different, as will be seen by comparing the two in the sixth verse of the ninth chapter of St. Luke:

Hova.

Dia lasa nandeha izy ireo ka nitety vohitra nitory ny filazantsara sy nahasitrana teny tontolo eny.

Tsimihety.

Ary avy lósoño zareo, ke nitety vavóhity nañambara ny filazan-tsara ary nankaiwana ndra taiza ndra taiza.

It is hoped that the Acts of the Apostles and the other three Gospels will soon be translated into their language and, perhaps, eventually, the whole New Testament.

For Matebele Boys

WE are developing an Industrial Institution here, and we have made good progress. We have had in residence a total of 47 boys, and much good work has been carried out. During the year the Chief Native Commissioner, Sir Herbert Taylor, visited us, and the Superintendent of Native Commissioners, Bulawayo, Mr. Staley Jackson, came twice, and the local Native Commissioner, Mr. Farrer, is here practically every few days. Through their interest and reports, His Excellency, the Governor of this colony, Sir John Chancellor, intimated through Mr. Farrer that he would like to visit the institution. He paid us a special visit last month, accompanied by his A.D.C., Sir Thomas Berney, Mr. Staley Jackson and Mr. Farrer. He remained here two hours. He inspected all industrial work and the institution in general; watched a display of drill by the boys, heard them sing several pieces in the church, and addressed them.

He was unstinted in the praise of our work. He said he had visited sixteen other mission stations since residing in Rhodesia, but this was the first that could present him with a complete scheme and plan of work. He specially asked that I would supply him with a copy of our scheme and plan.

He then passed on to the Magistracy to meet the local European residents. In his speech to them he said that, given another year or two, in the way we are going now we shall

Inyati follows Nazareth



The Saw Pit

have surpassed and outstripped every other mission in the Colony. He said he would visit the mission again very soon.

Statements from such a person are valuable and a great encouragement. It has been a year of strenuous work. Every morning I am at the school for prayers at 6.30 a.m., and am with the various sections of the boys at industrial work until 5.30 p.m.

Agriculturally we are making good progress. We have about 50 acres ploughed, and we are now sowing that with cotton and maize. The rains are very late this year; they have only just begun and as yet are very light. We hope we shall get sufficient to give us a crop. We anticipate ploughing another 15-20 acres.

The school vegetable garden has been a great success. After supplying the school, the teachers and ourselves with vegetables, the surplus has been sold and realised a gross amount of about £40. It will be more next year.



The Carpenter's Shop

W. G. BROWN.

"Among the Reeds"



KOTO (pronounce it as you like) lived in a village that cannot be named, in less than three words, in the language in which his story is now being told. Those three words, viz., "among the reeds," tell us that his home was somewhere near the water, which water was

destined, in the providence of God, to prove once more that a hero's heart may be tabernacled in a body as dark as the darkest night that ever spread her sable mantle over God's earth. That heart, ere yet its gold had flashed forth its solid worth at the acid test of circumstance, had brought him into many scrapes among those reeds which had given its name to the little village where he lived, and from which he emerged one day very badly scratched by a crocodile. It was a miracle he emerged at all for his mother-tongue would remind him that to get between the claws of a crocodile was synonymous with all hope lost. No wonder, therefore, that it was minus a good part of his night-like epidermis he appeared at the door of the Mission hospital in a blanket suspended from a long pole which had left its mark on the shoulders of two stalwart fellows who had brought him thither. Had it happened in the days when there was no Mission hospital, Koto would only have escaped from the claws of one crocodile to fall into those of another, viz., the heathen doctor, and the probability is (a probability, sad to contemplate in view of what was to come later) he would have come away the second time minus something much more important than a bit of his skin!

The Mind and Body Mended

For six weeks he was treated by loving hands. All that care and skill could do was done for him so that at the end of that time he was patched up so well that he was able to walk, and, where walking was not possible, to paddle his canoe, back to "among the reeds" where, no doubt, once bitten he would ever afterwards be twice shy! Not only was his body mended at the

A tale of the Big Flood

By D. O. Jones, of Imerimandroso, Madagascar

hospital but his mind also had been attended to and he could now read well enough, at least, to crawl through a chapter of Mark's gospel, a copy of which he was now the proud possessor, it having been given him when he was on his back in the hospital.

Koto reached his home in due time, much to the wonder and delight of his friends, and nothing more was heard of him until the unusual happened which makes his story well worth recording and shows that he diligently continued his lessons.

The Floods Descend

It happened when the heavy rains were on, such heavy rains as had never been known before within the memory of the oldest in the village, although one or two there had exceeded their allotted span. For weeks the surrounding hills kept pouring down, by a thousand torrents, the huge volume of water that the black clouds were nightly pouring upon them and the big lake, which received it all into its enormous bosom, swelled bigger and bigger until the reeds that were farthest out on its shore were covered over.

The water forced its way into the village of "among the reeds" which stood on a slightly elevated piece of ground and then—most unwelcome visitor—into the huts of reed where the people in their distress made new floors, this time not of earth but of reeds which floated on the water.

As the flood rose so would the floor rise, nearer and nearer to the roof with the family and their belongings upon it, until at last the door was of no use and a hole had to be made in the roof for the people to pass in and out. The village was now nothing more than a small encampment of roofs with a canoe here and there moored to them. Fear and terror continued to grow in the hearts of the villagers till at last something momentous had to be done. One day, therefore, there was a massing of canoes in what was once the village square and a solemn conference, attended by all the men-folk, was held.

The Possessed Waters

An old man, leaning on his paddle, was the first to speak. "Sirs," he said in a very serious tone, "this is the stroke of fate. It has fallen very heavily upon us. The tombs of our dead are buried deep in two fathoms of water. Our hearth-fires are

“Among the Reeds”

dead with the cruel flood upon them. What shall we do? Yonder,” he continued, pointing to an invisible hamlet beyond the seven-mile stretch of water, “yonder are our kith and kin. Yonder is much sorrow and weeping for never a canoe has passed between us these many weeks and they must think we are all dead, swept to our forefathers by this cruel flood. Is there no one among us who will dare to paddle his canoe to yonder place to speak to the fathers there and get from them the advice we would follow? Let us even now render our offerings that we may be saved.” Then he threw a coin into the water and his example was followed by others. This supposed presence of an angry deity in the water, far more than the mere savagery of it, would account for the men’s fear which in turn would account for the silence which greeted the old man’s words.

The One Who Overcame

The silence was at last broken by a youthful voice. “Sirs”—it was Koto who was speaking—“I am but a youth. It is not proper nor customary for a youth to speak before those who are his fathers. Having now apologised for my effrontery I will tell you what I want to say.” There was a time I would have feared like the rest of you but now I am different. See”—here he held up the small copy of Mark’s gospel—

“this was given me by the good white man who made me well again after I was well nigh dead from the claws of the crocodile. This tells me of One who once saved His friends on an angry lake. The white man told me it was just such a lake as ours. He told me, too, that, if ever I wanted Him, He would be with me on our lake here. I will go.”

There and then a canoe struck out from the group in the flooded village-square. There was but one paddle in it but it was wielded by a brave arm. Soon it was lost to sight, cleaving the angry flood on its perilous mission.

How Koto went and returned and how afterwards the women and children were safely conveyed across the dangerous lake, leaving only the men behind floating on their floor of reed is all recorded in the unwritten annals of the village of “among the reeds.”

The water has risen many times since but never so high.

The reeds have bent to many a pelting downpour but never since to the same extent.

Koto is now one of the fathers and a pillar of the little church which has since sprung up in his village.

But to-day a mother, in that village of “among the reeds,” will tell you, as she proudly lays her hand on the fluffy head of her boy, that he was born so many times of rice-sowing after the Big Flood.

A Great Convention

THE Convention arranged by the Missionary Council of the Church of England Assembly to receive the reports on the World Call to the Church was held in the Central Hall, Westminster, during the last week in January. Long and careful preparations had been made, in which some of our own friends had borne a part. The Assembly itself was one of the most representative ever held by the Church of England. All the missionary societies within the Church of England took their part. The Archbishop of York spoke at the opening session, and Bishop Donaldson, the Chairman of the Assembly, was supported by all the Diocesan Bishops. There were also present representatives from all the dioceses in England, and from sister Churches. Our own Society and other Free Church Societies were also represented. There was a wonderful spirit of sincerity and hopefulness in the Assembly. The time has come for the missionary groups within the Church

The World’s Call

to call to their aid the whole body of the Church itself. Almost all that groups can do has been done. If the work that is needed now is to be carried through, then nothing less than the entire community of Christian people must undertake the task. In every land there are doors open, and opportunities that must be taken at once, or lost, it might be, for generations. From that great Assembly the same call is to be sounded through every diocese in England. From Canterbury to the cathedrals, and from the cathedrals to every parish the word is to go forth. We welcome most heartily this movement within the Church of England. Any advance made in such work brings joy to all fellow workers in other societies who share in it. There is a closer fellowship in such work than in any other undertaking of the Christian Church, and we pray that every plan for advance may be carried through to a glorious finish.

What Our Budget Means

By W. H. Somervell, J.P., Treasurer

THE preparation of a Budget is at no time an easy matter, or one to go into light-heartedly, but at the present moment problems of quite exceptional difficulty present themselves:

- (1) We have just emerged from the three-year period of the Congregational Forward Movement, and its splendid financial results are not yet all garnered. Our own constituency has still large sums to provide for its completion.
- (2) Our L.M.S. Five Years' Campaign is well begun, but it is too soon to count upon any financial issue from the information and inspiration which it is already broadcasting—I use the word in its old-fashioned sense.
- (3) The problem of Silver Exchange with the great Eastern nations, India and China, is still unsolved, but Government has appointed a Commission of Inquiry for India, and there are hopes that some relief to the Society's finances may be forthcoming.

Under such circumstances I feel sure that we are right in regarding the Budget for the coming year, 1926-7, as in a sense transitional. If it is framed on lines more elastic than usual, that is occasioned by the uncertainties of the moment.

It is an ill wind that blows no good. France's trouble with the franc means a saving to us in Madagascar, but that is offset by an increased estimate for China for passages and changes in the Staff. Home Expenditure is inevitably increased by the addition of a third Foreign Secretary, but is still on a scale which, considering the magnitude of the work, is no more

than reasonable. We may anticipate that of every 20s. expended in L.M.S. Service in 1926-7, Home Expenses will not absorb more than rs. 4d.

Reverting to the subject of Silver Exchange, a perplexing problem was presented by the Estimate of £9,000 for expense under that head in the India and China Missions. We hope to meet £5,000 of this by a special appropriation from surplus legacy income, and if our hopes of Exchange betterment during the year are not realised and the whole £9,000 is required, in the last resort there are reserves from which under dire necessity we can draw.

But, after all, the financial figure on which

THE BUDGET FOR 1926-7

INCOME ESTIMATE

					£
CONTRIBUTIONS (1926-7):—					
British Isles— <i>required</i>	..	..	..	..	160,000
Australasia, etc.	..	..	..	..	11,580
Mission Stations	..	..	..	..	4,800
Dividends	..	..	..	..	7,000
					183,380
LEGACIES	..	..	..	..	15,000
FROM INVESTMENTS:—					
India Mission	..	..	..	..	120
Sparke Legacy Fund	..	..	..	..	550
Madagascar Fund	..	..	..	..	450
Gilbert Islands Fund	..	..	..	..	1,200
Chalmers' Memorial Fund	..	..	..	..	—
Papua Mission Fund	..	..	..	..	500
					2,820
Special Provision for Silver Exchange	..	..	..	..	4,000
					£205,200

EXPENDITURE ESTIMATE

					£
China	..	..	..	..	41,400
India	..	..	..	..	53,020
Madagascar	..	..	..	..	10,060
Africa, South	..	..	..	..	8,900
" Central	..	..	..	..	6,730
South Seas and Papua	..	..	..	..	19,970
Do. Secretarial visit, on account	..	..	..	..	150
Ships	..	..	..	..	13,500
Insurance of Mission Property	..	..	..	..	500
Home Expenditure	..	..	..	..	22,370
Do. Staff Pension Scheme	..	..	..	..	500
Do. Publications	..	..	..	..	4,000
Sundries (Students, Conference of British Missionary Societies, etc.)	..	..	..	..	1,600
Widows and Superannuated Missionaries	..	..	..	..	11,500
Contingencies	..	..	..	..	2,000
					196,200
Expenditure <i>re</i> Silver Exchange (China and India)	..	..	..	..	9,000
					£205,200

What Our Budget Means

we must settle our attention, our prayers and our efforts, is the £160,000 required from the British Isles to meet the estimated Expenditure, and to balance our Budget.

The leading authorities in the commercial and banking world are hopeful of better trade, and certainly there are signs of improvement. No doubt that would help us, but of infinitely greater importance is a growing enthusiasm for the spread of our Lord's Kingdom, and a readiness for

sacrifice—self-sacrifice—that our brothers and sisters may share the good things we enjoy. I can never forget the story of the four lepers outside Samaria's gate, who in their misfortune found for themselves good-luck and undreamed-of comforts. "We are not doing right"—to keep and not to share—"this is a day of good news, and we are not spreading it." What share are we Christianised Britons prepared to give to them that have not?

Swanwick

The Annual Conference

14th—20th August

IN addition to a number of addresses from missionaries on work in all parts of the L.M.S. mission field, we shall have three addresses next August on India, which is the special subject of study for next winter. Miss Eleanor McDougall, M.A., the Principal of the Women's Christian College, Madras, Mr. Godfrey Phillips, M.A., the new L.M.S. Secretary for India, and Mr. Arnold Gunstone, M.Sc., of Eltham College, will bring to the Conference the results of life and work in India and of eager thought upon her great needs. It is eleven years since Miss McDougall started the wonderful work of the Women's Christian College. Twelve Missionary Societies, British and American, Anglican and Free Church, co-operate in the work of the College which fits Indian women for the service of their fellow country-women in Church, Home and School.

It is hoped that we may secure an African speaker to tell us about the marvellous opportunities for service which Africa presents to the Christian Church to-day. Mr. Sparham, the Secretary for the L.M.S. Advisory Council for all our mission work in China, reaches this country in the summer and will be able to give us a first-hand account of life and work in that amazing country.

Registration forms are ready and may be had from the Conference Secretary. Booking fee 7s. 6d., and remember, to avoid disappointment, to book early.

For large Conferences the Railway Companies make a special concession and issue return tickets at the rate of a single fare and a third.

Campaign Officers' Conference

10th—14th September

THE welcome given to the suggestion of a Campaign Officers' Conference has greatly encouraged the Campaign Committee. By the end of January throughout the country nearly 500 Campaign Captains and Lieutenants have been appointed. Many of these have been engaged in missionary service for considerable periods; many are on active missionary service for the first time. All are tremendously keen and very eager to work the Campaign educational programme and help others to get it adopted throughout the whole Church. That is why they are keen too about this Campaign Officers' Conference.

With the help of many missionaries we shall aim at getting a fuller understanding

of L.M.S. work abroad; the new Secretary for India, Mr. Godfrey Phillips, has had twenty-four years' experience there as a missionary, and we hope to have his help in preparation for next winter's study programme.

Candidates, Missionary Leaders, Education, Prayer, Finance, will, of course, be discussed.

In the afternoons there will be demonstrations and personally conducted tours through the rapidly extending forest of L.M.S. literature and other study material.

Above all there will be fellowship and inspiration and a good start for the winter's work.

Registration forms should be applied for at once; booking fee 7s. 6d.

NOW IS THE TIME

"We have been acting as though we had an eternity in which to do the work, and the people whom we seek had an eternity on earth in which to be reached."—*A. T. Pierson.*

"Some day we shall stand in Eternity and look back on Time. How ashamed we then shall be of any unfaithfulness."—*James Gilmour.*

THINKING IT OUT—No. III

By Edward Shillito

DO WE GET VALUE FOR OUR MONEY ?

I

THE third man who read the exhortation to *Think It Out* is a practical man, who judges an enterprise, whether in business or in anything else, by the *returns*. "I am willing," he says to his minister and to the Missionary Society, "to grant you all that you say about the Ideal, but at the same time you are putting before me a business proposition; this L.M.S. is a Company with a statement of accounts, a staff of workers, a vast property in many lands; you are inviting me to take a part in it. Now I am not questioning the call to preach the Gospel to all mankind; but I am not sure that you are doing this in the best way, and I am not prepared to invest money in an uneconomic or wasteful venture."

II

He begins to think it out. Clearly the first necessity is to consult the Report. Reports which are dull reading for some of us are full of interest to this man. He knows his way about; he can read the columns of figures as a musician reads a score. He takes up the Report and finds in it perfectly clear statements of accounts; he admits that the L.M.S., as a business society, shows nothing slipshod or amateurish in its management. If it were engaged in any other foreign export it could not be more scrupulously managed. In the Report he turns up page cxxxii.

III

The L.M.S. derives from the gifts of its living friends and supporters in the British Isles £139,000. This is not the entire income which is received; from the Dominions come gifts, and from the Mission Stations a very large sum. There are legacies too which speak of the love which the dead had for this work, and of their faith in it. But for his

immediate purpose he singles out the sum £139,000, raised by the living in the year 1924-25. It is to this he is invited to give; it is about the returns on this that he sometimes has his doubts. What ought to be done with £139,000?

IV

At the back of his mind, and "the back of the mind" is a most important thing, there are calculations which he has seen somewhere, designed to show how much it costs to make one convert in India, or how long it would take at the present rate to win India for Christ. The L.M.S. has been a long time at work; what is there to show for it?

Now, so he thinks, supposing by some miracle he could spend the sum of £139,000 in the service of the Church, or of some philanthropic enterprise in Great Britain, what could he do with it? It would certainly provide a great opportunity; new churches would arise, fresh ministries would begin, schools would be reinforced, hospitals would be helped. But if it were available and there could be a return presented of what the amount could do, would it seem trivial or unsatisfactory if it sustained work like the work of the L.M.S. which can be found on page 140.

V

This is the gist of what he found on page 140.

Missionaries	-	-	-	-	295
Native Ministers, Teachers and other Workers	-	-	-	-	7,812
Church Members	-	-	-	-	100,236
Catechumens and other adherents	-	-	-	-	429,461
Sunday School Scholars	-	-	-	-	104,907
Day School Scholars	-	-	-	-	110,145
Hospitals	-	-	-	-	42
In-Patients	-	-	-	-	19,020
Out-Patients	-	-	-	-	327,872

VI

It has taken a long time to reach these figures. The Society was founded in 1795—131 years ago. But it started from zero, and every man familiar with the story of Societies knows that for many years there is little to be seen but foundations. It is not by any means 131 years since the Society entered India, or China, or Madagascar. It is little more than fifty since it began in Papua, and not fifty since its heroic pioneers, following on the train of Livingstone, settled by the Lake in Central Africa. In any case 100 years in the history of the Church is not a long time; and yet within that time upon the expenditure of what is not a large annual sum even now, and formerly was much smaller, this great human fact follows. *It is first of all a divine fact, but it is none the less a very considerable human fact.*

VII

It can be admitted at once that in some parts of the field there have been few converts. The witness for Christ among the Hindu higher castes has not received any great response in the number of baptised Christians. It is quite possible to set forth a sum in arithmetic; if so many missionaries at work for 100 years can claim so many converts, what is the value of the missionary? But no one who knows India will decide the value of the L.M.S. by the number of its

converts, much as we pray for such converts. There has been a permeation of Indian thought by the Christian message; but if few of the wise and mighty have confessed Christ, very many of them are turning their thoughts to Him, and India as a whole never thought more of Christ than now. In that land there is growing an Indian Church; there are great mass movements for which we are inadequately supplied with workers. And in other lands there have been what will appear to such a man as the one of whom we are speaking results astonishing and even sensational. The L.M.S. need not shirk the appeal to results.

VIII

But after so thinking it out this man began further to see the figures pass out of the realms of arithmetic and become living beings. He saw 295 men and women witnessing for Christ with ceaseless devotion. He saw them as centres of a gracious love, the outgoings of which no eye could follow. He seemed to hear the Divine voice saying of them, "*On the witness of these I will build my Church, and the gates of Hell shall not prevail against it.*" He saw the 7,812 native workers as a mighty army penetrating with the armour of light into the darkness. He saw the real facts which he needed, and the facts became interpreted in the language of human life. And after thinking it out further, he made up his mind not to stand out of so great a concern as this.

PRAYER AND THANKSGIVING

Let us give thanks—

For the splendid start of the Five Years' Campaign, and the eager response of the Churches.

For the larger opportunities and open doors in the various L.M.S. Fields.

For the return of students to Schools and Colleges in China after the Student Strike; for the progress of Christian work in China in spite of the disturbed conditions.

Let us pray—

For the hundreds of Campaign Captains and Lieutenants who have been appointed.

For the Easter Schools at Cambridge (M.A.C.), Chester (Welsh) and Kettering (Girls' Auxiliaries).

For all Missionary Collectors who are gathering in subscriptions during this month.

For an increased generosity on the part of all towards the work of the Society, so that deficiency may be avoided.

O Lord, Who hast given unto us, Thine unworthy servants, the manifold blessings of Thy providence and the riches of Thy grace, make plain, we pray Thee, unto us all the holy privilege of giving, that we may know the joy of sharing our time, our talents, and our substance in the cause of Thy Kingdom, through Jesus Christ our Lord.

Between Two Armies

A North China Journal

By Myfanwy Bryant, B.A.

Tsangchow, seventy miles from Tientsin, is a walled city on the Grand Canal, on the great plain of Chihli. It is an important station on the Tientsin-Pukow Railway, and the centre of a widespread evangelistic work covering seven counties, with a population of 2,700,000. No other Society is at work in this and the Siaochang area, which form a territory as large as Wales. In addition to Church and Evangelistic work there is a Boys' Boarding School at Yensan and a Medical Mission with Hospitals for men and women. Successful work is carried on amongst women in the district.

Tsangchow, December 30th, 1925.

I



WHAT a mail we shall have when it does come through at last! It is now close on a month since the last train went through to Tientsin, since which time we have had no communications, no letters and no newspapers save two or three odd ones that have come from no one knows where. Even

telegraphic communication has been cut and we have been unable to get a message through to our friends, Mr. and Mrs. Arnold Bryson, who arrived from England at the end of November, and are held up in Tientsin.

The Peasants' Sorrow

We have had a trying autumn of anxiety and foreboding. For many weeks all parties were making great military preparations, to the great sorrow of the peaceful peasants and merchants. Men were everywhere taken from their jobs and forced to become soldiers; mules and carts, too, were taken, and great terror prevailed along the country-side. Then at last war broke out, and the struggle began between Wu-pei-fu's party and Chang-tso-lin's, the latter being the conqueror in the struggle last year and the former the conquered. During the past month there has been fighting all up and down this railway line and across the province from Shensi. There has been fighting north and south of us, and our city has been occupied successively by two opposing armies. On December 6th the first army arrived, known as the Kuominchün, or people's army.

Europeans as Peace Envoys

When news arrived that this army was advancing towards Tsangchow, the leaders of the city met and formed a "protection of the peace society." A large committee was formed to see to the reception of the soldiers, to find billets for them and to provide food so as to prevent the soldiers molesting innocent people. Then a small committee was formed whose special duty it was to go forth as a deputation to meet the advance guard, assuring them the city *was* undefended, there being no soldiers there, and begging them to take possession peacefully, as there would be no resistance. But *how* was the advance guard to know these gentlemen were telling the *truth*? In order to guarantee that the city elders were really speaking the truth that the city *was* undefended, they must have at least *two* foreigners among the deputation, these two being my husband and the Roman Catholic priest (Italian). These men were asked to go forth and meet the advance guard, which they did at the river bank, quite close to the compound. The first day the cavalry arrived, followed the next day



A Homeless Vagrant

by the infantry. This lot behaved well, even paying for what they bought.

The Wounded Arrive

It has been difficult for us to get reliable news because all communications were cut. There was evidently very severe fighting north of us, for day after day we heard the guns, then wounded soldiers began to arrive in our hospital, two boat loads arrived within a day or two, and our hospital staff has had a busy time. After several days' fighting it was said that the "people's army" were winning, then suddenly we had news that another opposing army was pressing up from the south. Once more the deputation went out to meet them, and once more the city was occupied. At the same time many Chinese peasants, afraid of both armies, left their homes and poured into Tsangchow. It was pathetic to see those refugees, mostly helpless women and children. Some were put into various empty rooms, some slept on the floor of my Biblewomen's class-room. A ward in the women's hospital was empty, the beds all having been moved to another place for wounded soldiers, so straw was spread on the floor for women and children to sleep on.

A Christmas Skirmish

Then came Christmas, with its many activities. A grand entertainment had been fixed for 5.30 p.m. on Wednesday, the 23rd; the church was full to overflowing with people, and no sooner had they begun than someone came with the news that there was quick rifle firing going on about half a mile north of the compound. We dismissed the people as quickly and quietly as possible, but all were very frightened, and many stayed in the compound all night. There was a skirmish, but it was not so serious as we had anticipated.

* * * *

General Feng Arrives

Several days have passed. We now know definitely that General Feng, the Christian general, has entered Tientsin at the head of the first people's army, and the Fengchün are being driven south again. On Sunday all the Chihli army left the city and five trainloads went south towards Sechow. The people's army are once more in occupation and there seems to be a good deal of looting going on. The railway up to Tientsin is

not yet repaired, and no trains and mails are coming through, though we can now telegraph in a roundabout way. The Chihli troops are again assembling to the south. The Christian general preserved peace as long as possible, but once more he has come to the rescue. During the past year we have seen something of his wise rule in North-West China, where a large territory has developed greatly, economically. He is a man of good character and is loved by his people.

It has been a most disappointing Christmas-tide. How hopeless it seems to be to try and teach "peace on earth, good-will to men," while we hear the sound of guns and see wounded soldiers! Yet we trust that ere long a brighter day may dawn for China when she may settle down in peace and quietness to work out her salvation, and eventually take her place among the great nations.

New Year's Day!

A happy New Year to you all!

Hurrah! the first instalment of a month's mail has come in this morning, but it came in just as the church bell was ringing for New Year's service. Patience again! After the service we had New Year callers, and it was close on dinner-time when we were able to glance at our letters. It is good to have them, and to know that friends at home are keeping us in mind, though the news in the home papers about China must be very muddling. In fact, we ourselves can scarcely realise what is happening elsewhere. The present struggle seems to be over for the time being, but the after-effects of war are terrible. Our district of Yensan (thirty miles east) has suffered badly with shooting and looting by fleeing soldiers. At Yensan our L.M.S. premises were entered from the back, but Mr. Yang persuaded the soldiers to retire by giving them \$200. A battle between the "people's army" and fleeing soldiers took place at "Old Tsangchow," about fifteen miles from here. The whole country-side has suffered, and many wounded soldiers have come into our hospital.

The railway between here and Tientsin has been badly damaged, but is being repaired, and we hope a train will be through in a day or two. This morning we dispatched a courier to Siaochang (80-100 miles south-west) to take letters and get news of them, for they, too, have been cut off.

HERE AND THERE

Thirty Years a Boxholder

MRS. T. P. BRAGG, Whitehaven, who is an ardent advocate of the use of collecting boxes, has received from a boxholder this message:—

“It is with great pleasure I forward the contents of the mite-box, which amounts to £2 5s. Mrs. — and I would not like to do away with this little box which for over thirty years has afforded us the great joy of being able to help on in a small way God’s great work.”

Full Marks

CHRISTINA LAWSON, of Westminster Road Congregational Church Sunday School, Liverpool, is a girl to be envied. She entered for an examination in the Infants’ Department, and had to answer a number of questions about Livingstone, such as the following:—Where was he born? What were his first week’s earnings? How old was he when he sailed as a missionary? What was the name of his first station? How was he a “rain-maker”? What were the names of his three steamers? Christina secured the 84 marks which were the highest possible number obtainable. Her age is nine years.

New Zealand

THE *New Zealand Congregationalist* for December contains several points of interest to friends of the Society. Miss Beatrice Harland, who was in South India from 1896 to 1904, writes an article on Christmas in the Mission Field; the Rev. Harry Johnson, formerly of Central Africa, appeals for church extension in the growing dominion and is described and applauded in an editorial note as the first New Zealand Moderator.

The Maungaturoto Church, under the pastorate of the Rev. R. Stewart Wright (late of our Central African Mission), appears among the news of active churches.

Bush life is depicted in cameos by Rev. Frank de Lisle. Here is one:

“The preacher arrives at the church—it is only a tree stump in a mining camp at the back of beyond. From that stump as pulpit the travelling minister warms to his task when, ‘Half a mo, parson, the cat’s got our dinner.’ A rush is made for the cat—trailing a string of sausages. Some of the dinner is saved and the service goes on.”

Rally at the City Temple

OUR first Christmas Day in Papua was celebrated in style by some cannibals a few hundred yards down the river. They killed and ate a whole canoe load of fellow cannibals, and had a magnificent feast. Of course they did not know that it was Christmas Day.” This was one of many exciting experiences told by the Rev. Ben T. Butcher to an audience of sixteen hundred young people at the City Temple on January 15th. The occasion was the Great Young People’s Rally organised by the Metropolitan Churches supporting the London Missionary Society in connection with the Five Years’ Campaign. Enthusiastic young supporters of the L.M.S. defied the frost and snow, and arrived in their hundreds.

The chair was taken by the Rev. J. A. Allardyce, who gave a rousing address on “Our Heritage and the Future.” The Rev. A. M. Chirgwin, M.A., explained the Campaign, and called for an army of young “irresistibles” in the home churches who would saturate the existing organisations with the missionary spirit. The Rev. B. T. Butcher made the “Call of the Savage” clear and insistent to all.

The Rally proved that the L.M.S. Campaign has behind it the loyal support of young London Congregationalists. The choir from Oaklands Congregational Church added greatly to the success of the Rally by singing anthems at the beginning and leading the praises of the congregation.

ABOUT THE “CHRONICLE.”—From the Ex-Chairman of the Union.

“The general quality of Missionary literature has improved greatly in recent years, and this applies strongly to the ‘Chronicle.’

“Alike in its matter and its get-up, it is in the best sense attractive, and I urge all who do not know it to become subscribers.”—Arthur Pringle.

Livingstone's Birthplace

Proposed Memorial at Blantyre



In the middle house Livingstone was born on March 19th, 1813

A MOVEMENT of interest to supporters of the London Missionary Society has just been inaugurated in Scotland. The house in Blantyre in which David Livingstone spent his early years is in danger of being demolished. It is in the midst of a slum area and has been condemned, and as soon as accommodation can be built for the present occupants it will be, unless saved, razed to the ground. Scotsmen are too proud of Livingstone to let this happen, hence a movement has been started which aims at purchasing and restoring the property and establishing either in the building or near it a Museum in which it is hoped to gather the Livingstone relics.

Further, it happens that close adjoining is a small estate—a fine old garden—which is in the market. The proposal is to buy this also, and to enclose the Livingstone home within its walls. The building itself is, as so many slums are, picturesque. In the proposed surroundings it would lose its

present squalid look, and the whole would be a memorial worthy of its associations.

A meeting to launch this scheme was held in Glasgow on January 22nd. Dr. White, Moderator of the Church of Scotland, presided very sympathetically. Dr. J. N. Ogilvie and Dr. G. H. Morrison wrote expressing their interest. The scheme was explained in detail by the Rev. J. I. Macnair, Chairman of the Congregational Union of Scotland. Dr. Donald Fraser proposed the principal motion in a moving speech, and the Rev. W. B. Stevenson, Convenor of the Foreign Missions Committee of the Church of Scotland also took part.

The general proposal met with unanimous approval, but two speakers questioned the wisdom in these hard times of so large a scheme, and urged that the same end might be secured without the purchase of the garden. The meeting eventually gave a unanimous approval to the proposal of a memorial, and to the larger scheme if, after further consideration, it were found practicable.

SERVICE

*"Kind thoughts and tender words and
generous tasks,
These for His sorrowing ones the Master
asks,*

*None are so poor but have some love to
shower
On poorer than themselves, and this is
power."*—E. H. BICKERSTETH.



The Outlook

Home Notes

IS the joy of achievement to be ours on the 31st of this month? The income is largely decided by the end of February, but many collectors do not begin their work until March, and in many districts, Churches and Auxiliaries are able to make special efforts in this last month of the financial year.

It is a tremendous disappointment to Mr. Bitton that he must perforce be out of it all. The Medical Council will not allow him to return before Easter. Mr. Bitton always takes a very large share in the task of securing the income needed by budget demands, and he is naturally anxious that his absence shall not have an adverse effect on this year's income.

This year this last month of March may make all the difference. Indeed, if we will, we can so plan as to ensure that it shall make all the difference—the difference between obtaining our budgeted home income of £160,000 and something short of that which will saddle us with deficiency.

Will collectors remember that we need just over £23,000 more this year than last (£28,000 in the January CHRONICLE was a mistake). £23,000 more means 3s. 5d. added to each £1 and 2d. to each 1s. given last year. Some friends have already given a little extra; many would find it difficult to give more, for theirs is sacrificial giving, blessed indeed; but many could and would give more if they realised the need. Could not collectors hold a meeting for prayer and for equipment for service? People, especially missionary workers, are busy, but it would be worth while arranging to meet and to get one friend to bring forward the chief points about the need in India, another the need in Africa, and so on; others could recall the fact that out of every £1 only 1s. 3½d. is spent on home organisation, and that for every £1 raised at home the field raises, including fees, grants and gifts, £1 6s.

The Last Month

When one goes to collect for the work of the Kingdom of God it is worth while to be as well equipped as possible.

And how many new subscribers have been added to the collectors' lists this year? How many people, young and old, have been helped to make an analysis of their expenditure and have discovered that while each week they have spent a few shillings on amusements and luxuries, they have given not even a penny a week to the wider work of the Kingdom. It must be our constant endeavour to double our number of annual subscribers and also of those who prefer to adopt the better way and give regularly and systematically through the year. There are hundreds of young people who ought to be asked to give 3d. or 6d., 1s. or 2s. 6d. a week—they could if they would and probably they would if they were asked.

The work of a collector is not easy; it demands not only time and patience, but passionate zeal and self-giving love. Collectors render a service it is difficult to appraise—a service not only to the Society, but to the Church which they represent and to the men and women upon whom they wait. It is hoped that ministers will commend their services and urge from the pulpit that a hearty, generous response be made to their appeals both for new subscribers and for increased giving.

£23,000 more! It isn't very much, is it—not much when we remember that it is God who asks us to give it and that the loving, giving God has given to us all we have and are, and that His Divine law of life as we have it from Christ our Lord is "Freely ye have received, freely give."

The position at the end of January

The contributions received up to the end of January showed a decrease of £1,514 on the amount received in the corresponding period last year.

I. P. C.

The Press and the Campaign

How Local Secretaries can
Enlist its Help

By the Editor of the Press Bureau at Edinburgh House



NEWS is the material which every editor wants. It is the stuff out of which he builds up his paper. Don't try to get missionary matter into the local press by "pulling strings" or by invoking the aid of someone alleged to have influence "behind the scenes." Make the editor your debtor and friend by giving him news which from some angle or another has a local interest. This is the only road to success.

As a local secretary you will—or you should—be in constant touch with what missionaries from your area or supported by your church are doing. Even in the most ordinary of their letters you will constantly find little pen pictures of life in a strange land which are well worth while sending to the papers with a note as to the sender and his local connections. Sometimes, in a time of crisis, such as a flood or national upheaval, the whole letter giving a first-hand account will be "copy" an editor will jump at. People who will never read ordinary missionary news will be interested in what Mr., Mrs., or Miss Blank, whom probably many of them knew from the crawling stage, has to say.

Mr., Mrs., or Miss Blank comes home every few years on furlough. At the earliest opportunity suggest to the editor that he should get an interview with him or her. Send him a few brief particulars of the individual and his work first, so that his appetite may be whetted. The editor will do the rest.

Should a local missionary come "into the news" through receiving a Kaisar-i-Hind Medal, or by being captured by bandits, let the local editor know all about it directly you hear of it. He may not know that Mr. Blank is a local man. You do.

If, in this, as in the other cases, you can let the paper have a photograph (a good

"action" snapshot is better than a studio portrait) the editor will probably be only too glad to use it, despite the cost to him of making a block.

Make your meetings interesting to the reporter, who gets very *blasé* at the innumerable round of, too often, dull gatherings. In inviting the local press, send a few details about the purpose of the meeting and about the speakers beforehand. If any of them has fought a plague single-handed in China, or run a Boy Scout troop in India, or conducted an industrial mission in Africa, say so, and even if the speaker himself does not mention anything about such things, what he has to say will be of additional interest because of them.

Give reporters at the meeting a good place for hearing, and a table at which they can write with ease. Invite and answer fully any questions they may ask, and give them in writing the name of any speakers whose names don't appear in print on the programme. Don't be offended if they leave early. They may have another meeting to go to.

There is no harm in asking whether the editor would like you to send a report yourself, to ease his staff if there is a press of work. Ask for the latest date for delivering your MS. (hour of the day as well as day). Write on one side of the paper only, and leave out all "trimmings" like "charming," "well-known," "distinguished," etc. Mr. A. G. Gardiner tells young journalists to begin everything they write with "Yesterday," "To-day," or "To-morrow." In other words bring the points of topical and local interest into the first paragraph of anything you may write. Above all, be brief. Remember that a *Times* column is about 1,200 words. Think how few gatherings are really worth even half that space.

A final word of warning. Never try to get, under the disguise of advance paragraphs, free advertisements of public meetings.

H. W. P.

THE MODESTY OF NEYOOR.

"I once heard a doctor talk of Neyoor," said Miss Amy Wilson-Carmichael. "The operations are amazing," he said. "They would be thought amazing at home. Only a specialist would touch them. The plan here seems to be: 'Do the best you can and the most you can, and say the least that can possibly be said about it.'"

It may be that the Neyoor medical missionaries have no time to talk about their work. They are in the thick of it. Last year Neyoor (Travancore) Medical Mission ministered to 120,000 sufferers.

Australia and New Zealand

IN the list of missionaries of our Society there are now *thirty-five* who have gone out from Australia and New Zealand.

The number has risen steadily in recent years and there are now representatives from these Dominions in India, China, the South Seas and Papua; their doings are followed with intense interest by their friends in the churches from which they came as well as by those in the old country who have, without seeing them, welcomed them into that fellowship of prayer and service which we call the London Missionary Society.

In Sydney there is a Ship Committee which

works hard to manage the affairs of the steamship *John Williams*, whose arrival and departure are occasions of high interest among the young people belonging to the schools and churches within reach of Sydney Harbour.

The ship collectors in Britain owe a great debt of gratitude to the Ship Committee in Sydney for this important work. It is no small business to equip a steamer for each of its voyages and to provide for the comfort of the officers and crew when the ship is in port. It is a great pleasure to be able to come face to face with these "husbands" of the *John Williams* in the pages of this issue of the CHRONICLE.

The S.S. John Williams

The men who manage her affairs



Back Row, left to right—Mr. J. C. CRUDEN, Member of Australasian Committee and Treasurer N.S.W. Auxiliary; Rev. JACOB WILLIAMS, who "Fathers" the Crew in Sydney Port; Rev. A. P. CAMPBELL, B.A., Vice-President N.S.W. Auxiliary; Rev. Principal G. W. THATCHER, M.A., B.D., President N.S.W. Auxiliary; Rev. W. MORLEY, General Secretary, N.S.W. Auxiliary; T. GORDON SEARLE, Financial Agent; K. C. STRACHAN, 3rd Engineer; T. YOUNG, Acting Chief Engineer.

Front Row, left to right—W. FRASER, Chief Steward and Purser; E. E. KETTLE, Captain; H. G. BOWLING, Chief Officer; D. J. RUTTER, Second Officer

A Rapid Change in India

W. R. Maltby's view

THE Rev. W. R. Maltby, who preached the Society's Annual Sermon last May, writing an account of his visit to the students of India, says :

"It is, I think, a sign of the present flux that India has quite suddenly begun to give a place of almost unique honour to Jesus Christ. Older missionaries do not cease to marvel at the rapidity of the change. It is not so long ago that a crowd listening eagerly to religious and philosophical argument would break into a storm the moment that the name of Christ was mentioned. It needed all the arts of some of the ablest speakers to introduce the name of Christ without uproar. All this is changed. Indeed, the trouble is rather the other way. There is everywhere a facile admission that Jesus was one of the great world-teachers, perhaps the greatest, they say. And this relieves the pressure for them. It enables Hindus to take up a hospitable attitude towards all religions, Christianity included, and to claim them all as ways to God and fashions of the truth. So our Lord Himself is labelled and classified—and done with.

Perhaps they do not always realise what they are doing. There is something in what an Irishman rather irreverently said : ' They don't know what they are doing when they give Christ a place beside Krishna, Buddha and the rest. He will push them all off their perches before He is done.' There is some truth in this, but it is not the first or the only result. Many Hindus are now using the New Testament as a principle of selection which enables them to find or read into their own Scriptures what they would never otherwise have found there, and equally to ignore a great deal that is actually there. A prominent Hindu said recently ' that Christ was the only hope of Hinduism '—not of India, but of Hinduism. It is possible that Hinduism may, in the next few years, borrow enough of Christ to strengthen its own position. How much of Christ Hinduism can appropriate without ceasing to be Hinduism or becoming Christian I do not know. It does not make less urgent obligation to present to India the full Gospel of the personal succour of the living Christ."

The Crew of the Ship

Expert Seamen of the Gilbert Islands



A sturdy crew. The Gilbert Islanders who run the Steamship John Williams

WHY GO ABROAD?



By Griffith Quick,
B.Sc., of Godreaman,
Aberdare, appointed
to Central Africa

WHY does God prompt us to "declare His glory among the heathen?"

Heaven alone knows why; we are called upon to obey. "Go ye therefore, and teach all nations" has not yet been withdrawn. What shall stand between us and the surrender of all our selfish desires, to the end that the Divine impulse may throb in our hearts to the glory of God?

We visit missionary exhibitions, attend conventions, and listen to sermons. Have we not seen enough, heard and thought enough, been moved enough—enough at least to get on with something?

All men need a Saviour. Is our Saviour able to meet the need of native races? Yes! He is the only real Living Saviour the world knows.

If we really believe that He is God's gift to the whole world, then it is our privilege and our duty as Christians to proclaim the good news.

"Tidings of great joy which shall be to ALL people." If Jesus Christ had come into the world for the sake of a select few, then He would have given them perfect ease and comfort whereby they might have Him all to themselves. Who is there in God's army who does not hope and pray that others may

enter also? Do we not realise that the Gospel has been secured for us throughout the ages by the testimony of its witnesses, and that it is a responsibility we have of still further securing it and testifying to it? It is our inheritance; it is the inheritance of coloured races too. Shall we fail?

How shall they know if they hear not, and how shall they hear if there be no voice? God demands not merely our interest, but our earnest endeavour; not approval, but implicit obedience; not a perfunctory inquiry into present-day problems, but a resolute will to take the field.

Is our Christianity worth anything to us? Is Christ? If there is anything we would die for, then would we live for it also. Did Christ make a mistake in dying for me? If so, then it was a mistake to die for any man. Our responsibility is a grave one. Were it not for the reassuring token in a joyous heart willing to serve Him, then would we have believed in vain. Is our life so dear to ourselves that we would not even live for Him? Shall we not trust Him? He will provide, protect and give prosperity. His grace is sufficient, His ways are sure. Then for Africa—the Dark Continent—Christ—the Light of the World.

A Word to Nurses

A CORDIAL invitation is extended to all members of the nursing profession to attend a series of special meetings in Holy Trinity Parish Hall, 204A, Great Portland Street. They are to be held each morning, afternoon and evening from March 22nd to 27th, and the general subjects will be as follows:—

10 a.m. to 12.—"What is Real Religion?"

3 to 5 p.m.—"Does Christianity Work?"

7 to 9 p.m.—"Is Life Worth Living?"

The speakers will be the Rev. D. H. D. Wilkinson and Miss A. O. Shaw. Further particulars can be obtained from Miss Richardson, Nurses' Missionary League, 135, Ebury Street, S.W.1.

From a Scholar in a Council School

"WE were agreeably surprised when the Rev. V. A. Barradale visited our school.

"We learnt from the vivid descriptions he gave us something of what the white missionary has to contend with out in the Pacific Islands. We enjoyed hearing about the schools and the games, and what the people ate. We gained quite a lot of fresh ideas in a short time; indeed, several of us thought we should like to be missionaries, but we found it meant more than eating fruit and having adventures."

(From Ann Battye, Southdale Council School, Ossett.)



La Psychologie de la Conversion chez les Peuples non-civilisés, par Raoul Allier, Dr. en théol., Prof. hon. de l'Univ. de Paris. (2 vols, pp. 595, 591; Payot, Paris. 80 francs.)

PROFESSOR ALLIER has just published a very important and valuable work under the above title, of nearly 1,200 pages, a book which is a notable addition to the literature of missions among uncivilised races, and well worth the careful study of all who work for the diffusion of the Gospel throughout the world. The title, however, hardly describes sufficiently the wide scope of the book, for it does not deal only with the spiritual change which comes to individuals who are truly converted to Christianity from heathenism, but it treats fully of the original moral and social condition of uncivilised races. Thus we have described the missionary's first contact with heathen peoples, the difficulties arising from the acquisition of a new language, and its frequent inadequacy to express spiritual ideas; the power of chiefs to hinder or help mission work; the difference of native notions as to right and wrong; and the effects of fatalism and magic on the native mind. Then the inducements which bring about a change in heathen minds in reference to Christianity are treated of, as well as the influence of dreams and supposed visions and voices. Professor Allier gives an elaborate study of the spiritual and moral forces which bring about conversion in the mind and heart of heathen people, together with examples of it in individual cases, including both gradual and sudden conversion. This study is followed by a minute examination of its results upon native life and character, in awakening conscience and affecting conduct. And then the author describes the social changes resulting from individual conversion and the formation of native churches. The difficult problems often arising from slavery and polygamy are also discussed.

It is natural that Professor Allier's illustrations of his subject on all the above points, thus rapidly sketched, should be taken chiefly from the testimony of missionaries labouring in the chief fields occupied by the Paris Missionary Society, viz. Basutoland, on the Congo, on the Zambezi, New Caledonia, and Madagascar; but many illustrations are also taken from other mission fields. We heartily commend Professor Allier's book to all students of foreign mission work.

JAMES SIBREE.

The Venturer Series of 2d. Biographies, which are being produced in connection with the Five Years' Campaign, now include "Ruotaka" by Hilda Small, "W. G. Lawes" by Frank Lenwood, "Moss of Madagascar" by A. M. Chirgwin, M.A., "Chalmers" by B. T. Butcher, "Mrs. Peill" by Robert Griffith, and "Papeiha" by Ernest H. Hayes. The price post free is 2½d.

Women of Bengal: A Study of the Hindu Fardanasins of Calcutta. By Margaret M. Urquhart. ("Women of India Series." Association Press, Calcutta. Price 5/-.)

IN her preface, the author says that she has tried "to give a picture of the Bengali woman in her natural setting, the Bengali home. Considerable misunderstanding has arisen in the past through placing her side by side with women of other, especially Western, races, and judging her character and the conditions of her life by means of contrast only. . . . A very different result might have been obtained by measuring her against more ancient standards: Biblical, classical or mediæval."

Mrs. Urquhart's intimate knowledge of Calcutta caste homes of many stages of development, together with her sympathy and penetration, have enabled her to make illuminating contrasts and comparisons between different Indian types, and between Indian and other women. Her fascination with her subject sustains the reader's interest through details of religious and social life which might otherwise have seemed wearisome.

The chapter called "Changes and the Future" is specially vivid; but the whole book is intensely human, and there are flashes of delightful humour, while some of the crisp sentences set one thinking. For instance, speaking of a woman of a thoughtful but conservative spirit, Mrs. Urquhart says, "To her mind change spelt decay and not progress," and with regard to the spread of education in difficult conditions, "Enthusiasm is better than furniture."

To any who want to know and understand more of Indian women this book will be a real acquisition; for while Mrs. Urquhart writes only of Bengal, much of what she records would be true of all Indian womanhood.

G. M. L.

The Holy Mount, and Other Verse. By William Robinson. 1s. 6d. (A. H. Stockwell.)

THE author of these verses was a missionary of the Society in South India from 1877 to 1911, and his book is but one more added to many forerunners. The book is full of encouraging thoughts, as indeed are all the author's writings, and these in verse form should be welcomed by many readers.

Boys and Girls and Friendly Beasts. (Livingstone Bookshop 1s. 6d. net, by post 1s. 8d.)

WHAT more joyous combination could you possibly find? And you will certainly find six joyous stories in this first of the "Round the World" series of gift-books for children. "It contains six charming stories for little folks (of from seven to nine years old) about children of Egypt, Central Africa, India, China, Japan and Greenland. Full of illustrations, the frontispiece being in colour."—(*The Teachers' World*, November 11th, 1925.)

*Any book reviewed in these pages can be ordered from The Livingstone Bookshop
See advertisements.*

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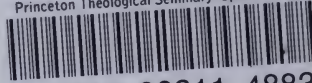
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